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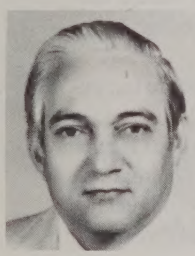
PENN NE Missionary-in-Residence Comes from Honduras

amon Guzman has come from San edro Sula, Honduras, to be missionary--residence with the Penn Northeast Conrence from January to July, 1987.

Ramon is manager of a brokerage firm San Pedro Sula, and a member of Cenal Church, where he has taught Sunday hool, served as Treasurer of the Consisry, and led worship. He has also been easurer and Secretary for his Synod and teacher at the Instituto Teologico. amon's family includes his wife Esther d three children.

Ramon's family connections with the urch in the U.S. go back to 1921, when s father extended the invitation to which



the German Reformed Church responded, thus initiating mission work which continues today through the UCC. His visit to the Penn Northeast Conference is part of an ongoing relationship the Conference has had with the Evangelical and Reformed Church in Honduras since 1984.

Mission Voices Were Heard at Annual Meeting

ories told by five persons engaged in a riety of forms of world ministries were a ghlight of the Global Celebration, Sunday, November 16, at the Annual Meeting of the UCBWM in Raleigh, NC. These are those stories.

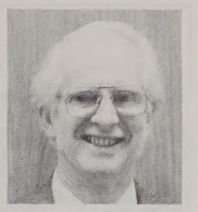
Carol Gilley

. . . from Swaziland

What do you say to a prisoner on death row? That was the question in my mind as I drove to Matsapha Prison in Swaziland to visit Timothy Mabuza. I was going at the request of Meshack Mabuza, a Swazi friend, who knew that I visited some prisoners regularly and had asked if I would visit his brother. "Of course," I had replied. Now I was preparing for my first visit.

(continued on page 2)

Parsons Dies in South Africa



Jack Parsons, long-time missionary in South Africa, died January 15 in Uitenhage, South Africa, after a brief illness. Jack and his wife Lou Ann have served since 1954 in South Africa, where they became an integral part of the life of the United Congregational Church of Southern Africa, providing a powerful witness for love and justice.

Jack and Lou Ann began their service doing Christian education training and development. Jack moved increasingly into administrative roles and Lou Ann is currently Director of Christian Education for UCCSA.

Jack's work as Regional Director of the Kei and Algoa Regions included coordination of church activities, counseling of ministers, and attempts to strengthen relations among Christians of all races. Increasingly his work involved support of Blacks in resettlement camps and those owning land that is being taken away for bantustans; aid to dependents of political prisoners, many of whom are church leaders; efforts to prevent forced relocation of Africans to so-called "homelands"; and support of clergy in turmoil-riddled townships.

In their last missionary letter, Jack said, "I wish I could say the way ahead looks smooth. It doesn't. But the faith we have gives us the peace and power to accept all the challenges." This was the faith that sustained the Parsons in their work and the faith to which they witnessed with their lives.

Jack and Lou Ann were on home assignment during much of 1985. They attended General Synod 15 and visited many churches throughout the United States. Everywhere they went they shared the story of the church's ministry in South Africa.

Memorial services for Jack, giving thanks for the gifts of love and grace which have come through his life, were held in Uitenhage on January 17. Services in the United States will be scheduled at a later date.

Lou Ann's home address is 57 Molteno Street, Uitenhage, C.P. 6230, South Africa.

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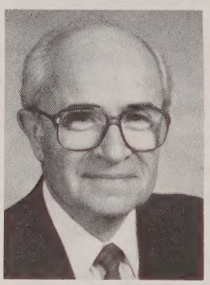
Message from the EVP



There are so many forces which serve to divide people from each other!

And a high proportion of those forces seem not only to separate people, but also to set them over against each other. They become starting points for the dividing walls of alienation and hostility.

A listing of the possible dividing forces seems to be long, but it would include, at least: age, nationality, language, sex, race, custom and culture, education and social status, health and wealth, political and economic convictions—and many others.

There are so many forces which serve to divide people from each other!

One of the gifts of the Spirit—indeed one of the mysteries of grace—is the amazing discovery that division and alienation are not the last word for our human condition. The last word is the same as the first word. That word is the unifying, freeing, life-giving word of God present in Jesus Christ.

In Jesus Christ the walls come tumbling down and we can experience the truth that we are one in the Spirit.

A few months ago I was in the city of Goerlitz, in the German Democratic Republic (East Germany). My visit in Goerlitz was one expression of the United Church of Christ's covenantal tie with the Evangelical Church of the Union in East and West Germany.

On Sunday morning I was invited to share in worship in the historic St. Peter's and St. Paul's Kirche, one of the old city-center, cathedral-like churches built over 1,000 years ago.

The city of Goerlitz is located in the southeastern part of East Germany. The river running right behind St. Peter's and St. Paul's church building is the actual border between the German Democratic Republic and Poland.

As I climbed the steps to the sanctuary for the morning worship service, I was conscious of many signs of separation:

- Nationalities—there was the closely guarded river-border warning, "stay away";
- Language—few of those gathering for worship in that Christian community would understand my American English;
- Socio/political traditions—for those people, reared in the closed socialist state of the German Democratic Republic, there was little awareness of what life in a free capitalist society would be like.

The pastor of the church invited me to share with him in serving communion that day. He spoke in German. I spoke in English. But there was only one language spoken—the language of love and grace:

- "This body is broken for all of us."
- "This blood is poured out for all of us."

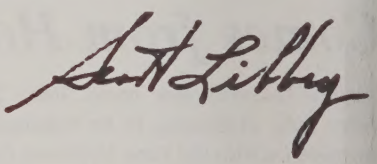
One at a time the members of that congregation and I stood face-to-face with the bread and the cup. All of those dividing forces were gone. We shared one new common identity, spoke and heard one new language, shared one common culture as Christ's people, and saw the same vision and hope in each other's eyes—a vision and hope for peace and love.

In that small city in East Germany, I saw again a sign of the power of God's Love. I shared, if you will, in a miracle. Alienation was overcome! Reconciliation was shared! That energy of redeeming love knows no bounds. The bread and the cup embrace north and south, east and west, socialism and capitalism, the poor and the wealthy, men and women, black and white and red and yellow—all nations, all ages, all generations, all futures—for they, we, are one in the Spirit.

One in the Spirit is both a prayer and a reality. It is a gift of grace.

- Prayer—for our whole earth needs to overcome the crippling and demonic forces of separation.
- Reality—for the gift of grace is already ours, and it offers the whole earth the shalom of God's Love.

May we receive the oneness given in the Spirit for the whole of God's earth.



Mission Voices continued

Arriving at the prison, I went through the usual prison visiting procedures: talking politely to prison guards, filling out forms, waiting. That much I was used to. Visiting a prisoner in maximum security meant more guards, gates, locks, keys, and walls.

At last I was escorted into a small bare room and seated on a bench behind a table between two guards. Timothy walked in between two more guards. He greeted me with a radiant smile and a warm handshake, sat down on the bench across the table from me, and said, "Let us pray!"

I was stunned. Never had I met a person so totally imprisoned and so totally free. During Timothy's prayer praising God for life, love, and my visit, my fears disappeared. I knew what I would say to Timothy: just one word, "Amen." My ministry was to affirm him in his new-found faith.

I visited Timothy many times, and each time my word was the same: "Amen."

He told me about the time his brother Meshack had brought him the good news about a God who can forgive murderers, and how he had heard and believed. "Amen."

He told me about asking God's forgiveness, and receiving it. "I killed a man, but I know that I am forgiven. I can feel God's love surrounding me." "Amen."

He told how God was helping him reach out to other prisoners: "They are so afraid. Sometimes I cannot reach them. But, sometimes I can. Ncabeni prays with me every day now." "Amen."

I was present when Timothy was baptized and confirmed. "Amen."

Mission Voices from Annual Meeting continued

"What do you hope for, Timothy?" "If my life is spared, I want to minister to the prisoners here." "Amen."

I needed to know about the dark times: "Timothy, aren't you afraid sometimes?" "Yes, but I know that God is with me, and that will be enough. Listen to what I read in Romans this week: 'There is nothing that will ever be able to separate us from the love of God, not even death.'" "Amen."

I was in South Africa when news came over the radio of the execution of prisoners in Swaziland. Eight names: Ncabeni Dlamini, Timothy Mabuza . . . . I wept.

I learned later that Timothy had spent the night before his death praying and singing and praising God. Meshack and other Christian friends were with him. They reported that they had gone to sustain and comfort Timothy, but it was he who was emplowered to minister to them. "Amen."

In what ways does Timothy's story illustrate what it means to be working as a missionary in southern Africa in the 1980s?

First, we work in a context in which we are opposed to some of the laws of the lands in which we work. We are opposed to capital punishment. We are opposed to the policies of apartheid. We work in the context of a church that is working to change unjust laws.

Second, we don't work with Africans, or Swazis, or prisoners. We work with real people with names: Bernard and Eva, Jack and Jean, Meshack and Timothy.

Third, often things don't work out the way we hope they will. Many of these real people have been hurt or killed.

It is a time for weeping. But it is also a time for rejoicing, because we work in a situation in which God's love and power are sustaining people even today. Amen.

. . . *from Turkey*

Kenneth Frank

Bismillahirahmanirahim: In the name of God, the most merciful, the most compassionate.

I am a missionary of the United Church of Christ working in Turkey. I teach mathematics at the Izmir American Collegiate Institute in the city of Izmir.

Paul writes in I Corinthians 4 that we are to be seen as "the servants of Christ and the stewards of the mysteries of God." We of the Board for World Ministries do serve Christ in Turkey, through education, book publishing, and rural development. But, I want to show you an aspect of our presence in Turkey today which is somehow imbued with a sense of mystery and wonder.

Ours is the only Protestant denomination with missionaries legally working in Turkey today. I am proud to think this says something about the trusting relationships with loyal Turks that have been nurtured by my predecessors.

My story concerns one of our best friends in Izmir, a Turkish woman named Bergun. Bergun was raised in a devout Muslim household. Her parents sought to instill in their four daughters the traditional religious values of Islam. When it came time to send her to high school, Bergun's father, a humble, practicing Muslim, decided to enroll her in our school. His friends were horrified. They said to him: "Don't you realize that she'll come under the influence of Christian missionaries in that school?" Bergun's father sent her anyway. During her many years of study at our school, Bergun did indeed come under the influence of our missionaries, who brought out her love of education. Through their care, concern, and respect for her, they helped Bergun develop love and respect for others. They did this without trying to change her religion. It strikes me that they built on the strong values already present in Bergun's home background and in her Islamic faith.

After high school, Bergun went on to the university and, at the urging of our missionaries, got her teaching credentials. She returned to our school. She has taught biology with us for twenty years, passing on to other students what she herself had received.

"I am glad . . . to have continued with her the stewardship of trusting, loyal Christian-Muslim relationships."

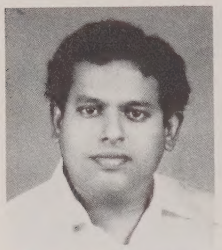
When it came time for Bergun and her husband to decide where to send their daughter to high school, they chose our school. I am glad to have taught Bergun's daughter in my math classes, and to have continued with her the stewardship of trusting, loyal Christian-Muslim relationships.

There's more to this story. I can tell you how Bergun slept at my wife's hospital bedside when our son was born and I couldn't be there, or our participation in the mourning rites for the recent death of Bergun's father. But, I hope you will remember Bergun's story for how it shows something of what I believe is the heart of our church's presence in Turkey. In the unspectacular daily routines of life, we Muslims and Christians are committed to one another—talking, teaching, learning, sharing, and exploring together in a situation of mutual honor.

I hope, for my part, that my behavior in the relationship preaches Jesus' gospel as found in Matthew 5: "You are the salt of the earth, you are the light of the world." I want to convey to my Turkish students, friends, and colleagues how valuable I believe my relatedness to them is, to see the best ideals in their background as I try to bring the best from mine.

Thousands of Turks who have known our missionaries, our servanthood and our stewardship, continue to accept us and want us to work with them as allies in Turkey. In the darkness of hostility between Christianity and Islam, a darkness continuing from previous centuries right through to today's Middle East conflicts, that provides a lighted candle of help. Praise be to God.

Mission Voices



. . . from Sri Lanka

Daniel Thiagarajah

I am a pastor of the Jaffna Diocese of the Church of South India from Sri Lanka. My wife Thaya and I are missionaries-in-residence in the Indiana-Kentucky Conference of the United Church of Christ for this year.

Before coming to the United States, we served in Kilinochchi, south of Elephant Pass. There were eight churches in our area. The biggest military camp in the region was about 150 yards from the main church and the parsonage. Many times we had to run away from our place to safeguard our lives.

Once we ran to a mission farm for shelter. Michael, a seminary student of ours, came to see us there with his brother Victor, hoping I would provide Victor a job. I employed Victor as a night custodian, the only vacant position at the moment. Four days later, this poor, nineteen-year-old Victor was shot dead by the military while he was on duty at the farm.

On the Tuesday two weeks later, Victor's elder brother came to the parsonage, to thank me for helping his family by returning Victor's body to them for burial.

At 5:15 Wednesday morning, Tamil militants attacked the camp near the parsonage. The military retaliated. There was shooting and shelling for three hours. Then the army got out of the barracks and started shooting at the parsonage. We hid under the table for five and a half hours. Thank God, we were saved, even though eight bullets entered the room where we were hiding.

Several days later we were able to get out of the parsonage to the farm, and there we heard that Victor's brother, the one who had come to see me the day before the attack, had been killed by the military. We were not sure how we were going to face the elder brother Michael and give our sympathies, but we never had a chance to do so. Two weeks later Michael was shot dead by the military.

Another time, the army started shooting at random. A young widow from our church had to run away with her four daughters and her son, the family's only breadwinner. The son returned to their house to get food for his hungry and tired mother and sisters. On his way to the house, the army shot him dead. His mother heard the news two hours later. She ran to the place where her son lay. She was not allowed to remove the body, but the army promised to deliver it later. She waited, but the body was never brought. Three days later, she returned to where the body lay, to see with her own eyes her son's body in pieces, eaten up by wild animals. She gathered the pieces, put them in a gunny sack, and buried them with her own hands. These are two examples of the realities facing many people in our country.

"The witness of the church is very important in the midst of this turmoil."

The witness of the church is very important in the midst of this turmoil. We have about 20,000 refugees in Kilinochchi. When they first come, penniless and empty-handed, our mission provides relief: food, clothing, and medical care. We also engage them in socio-economic programs: housing, jobs, placing children in day-care centers, orphanages, and hostels.

Besides the three-fold ministry of the first American missionaries to our country—proclaiming the good news, establishing schools, and establishing medical facilities—the Diocese is involved in a fourth kind of ministry, called development ministry. The French word *developper* means to deploy troops. When the people are encircled by troops, the French word is *enveloppante.* When the people get out of the clutches of the military, the people are *developed.* Development means release, freedom, and the restoration of human dignity. The *t* in development reminds us of a cross. The church is struggling, sacrificing itself, in the development process.

Two words mean a lot to us as mission workers. The first one is *comfort:* giving strength to these homeless, penniless refugees by being with them. The second word is *compassion.* Jesus saw the people who were like sheep without shepherds, and he had compassion, which means he suffered with them. Our diocese, by giving comfort, is also suffering with the refugees. The ministry of the Jaffna Diocese of the Church of South India is a ministry of development, of comfort, and of compassion.

. . .from Penn Northeast Conference Franklin Shaffer

The Penn Northeast Conference of the United Church of Christ, of which I am a part, has had a very poor record of dollars for mission. Many of us have agonized over this, asking what we could do to increase our mission dollars. Out of this questioning was born a concept which we call Mission Partnership.

The idea was quite simple: select some place in the world to represent all the mission work that goes on, and have an exchange of persons between our conference and that region. Through the excellent cooperation of the UCBWM's Regional Secretary Pat Rumer and Program Secretary Gus Kuether, we selected a place, Honduras, and a church there, the Evangelical and Reformed Church of Honduras. The E&R is the largest Protestant denomination in that land and has historic ties to the UCC.

"We didn't know . . . what we had let ourselves in for."

The choice made, now we were ready to exchange personnel between our conference and the E&R. Simple, right? *Don't you believe it!* We didn't know, in our simple idealism, we could not have known, what we had let ourselves in for. But, thanks be to God, it has happened.

We had needs and desires which we wanted out of our relationship with the E&R Church, but we had to learn that they

had needs and desires, too. The first step in our ministry was the development of a covenant between our two families of faith. We had to learn to share equally all decisions. Our ministry had to be *mutual,* involving giving and receiving on both our parts; *common,* as we worked together.

Yes, our mission dollars increased. Over the past three years, the amount the Penn Northeast Conference has sent to OCWM has increased about 30%. But, more importantly, people have engaged in life-changing experiences.

Some of us have gone to Honduras. There we saw an adult membership class of about 100, an unheard-of number in our conference. We attended a Sunday morning worship service at which the pastor said "Let us pray," and *everybody* did. We visited the first home for the elderly established in the country, and heard the president of the denomination agonize over the problem of caring for the aged without breaking up the extended family. About 75 of our people participated in 5 work camp experiences in Honduras, working side by side with sisters and brothers in Christ. One of our Honduran brothers, Oscar, described for our conference's annual meeting how he had lost members of his family in a hurricane and flood.

". . . mission is what and who we are . . . mission is also whose we are."

These were some of our many life-changing experiences. Throughout it all, we were not just talking about mission, we were doing mission. More than that, we were making friends: Oscar, Don Gregorio, Anita, and many others.

In my opinion, the Penn Northeast Conference is changing its understanding of mission. We are beginning to see that mission is not simply what we give in dollars. Mission is also what we do, and, more than what we do, mission is *what* and *who* we are. But mission is also *whose* we are. We are learning that we are God's to do with as God chooses. We belong to each other, in Pennsylvania and in Honduras. We are called together in one spirit. God grant that we may become one in word and in mission.

. . . from the Philippines

Karen Vander Ploeg
Peace and Justice Intern

Christianity teaches us God is not neutral. God wants justice and is biased in favor of the poor, the oppressed. That is a powerful message, and one I really learned in the Philippines. The message I bring from the Philippines is one of pain, but also one of hope.

My job in the Philippines was to work on human rights issues with the church. Over 70,000 people were victims of human rights violations—military abuses—during the Marcos years. I took testimony from some of those victims, and it was very painful to hear their stories. One woman I talked with was nine months pregnant when the military arrested her. During her interrogation, an officer stood with a wooden plank level with her stomach, ready to swing it if she didn't answer questions or didn't give "satisfactory" answers.

I also attended rallies and demonstrations in the Philippines. Since rallies are usually dispersed, I was there to record what happened. At one rally there were about 10,000 people present. The military dispersed us with tear gas, truncheons, and guns fired directly into the crowd. We had a prearranged meeting place in case we were dispersed, so we ran there when the shooting started. Our crowd grew in size to about 15,000.

We marched back to the exact same spot. We faced the same military that a half-hour earlier had tear-gassed us and shot at us. This time, they let us hold our rally. It was an incredibly strengthening experience. Unarmed, we faced the military, and we won.

"The church raised people's awareness about human rights violations. . . ."

The church has been instrumental in bringing change to the Philippines. It was the only institution able to do human rights work in the Philippines. Marcos persecuted the church, but he could not close it down. The church raised people's awareness about human rights violations and played an important role in the departure of Marcos. Part of the reason he fell was because people would no longer tolerate the oppression and abuses of his regime.

There are still human rights problems in the Philippines. The military did not suddenly reform with the departure of Marcos. You may have heard of the death a few days ago of Rolando Olalia, a labor leader and a human rights advocate. It is the first time since I've left the Philippines that I've heard of someone I knew, someone I'd met and talked to, being killed. He was in his early fifties, and he is one of the new victims of the military. Cory Aquino is committed to human rights, but there is still much work to be done.

The United States arms and trains the Philippine military. We supply their clothing, their weapons, their bullets, and their tear gas. We have brought thousands of their soldiers to the United States for training. General Ramos, head of the Armed Forces of the Philippines, is a West Point graduate.

My year in the Philippines was sometimes moving and painful, yet also educational and inspiring. It was exciting to see Marcos leave, and to witness a strong church's continued growth. The Filipinos have challenged us in the United States to support them, and to be a church not just seeking justice, but acting to make it happen.

Note: Karen Vander Ploeg is continuing her work for the UCBWM for six months as an intern with the East Asia and the World Issues Offices. She is working in the area of human rights in the Philippines, Korea and Taiwan, and with debt crisis issues as well.

Missionaries in India Write Musicals

Missionaries at the Kodaikanal International School near Madras, South India, have written two Christian musicals for church production.

The first is *Thomas the Twin.* The narrative is based on the third century *Acts of Thomas* and on Indian legends about Jesus' doubting disciple and the Apostle to India. The story retains the central events of the tradition, and presents a portrait of Thomas with which modern people can identify.

The research and writing of the script were done by Dr. Norman C. Habel, principal of Kodaikanal and a Lutheran missionary originally from Australia. When Dr. Habel first came to Kodai, he heard the local legends of Thomas, and began studying them. Dr. Habel had already published a variety of works, ranging from a treatise on the Book of Job to a musical called *Christmas Outback.*

Peggy Jenks

Peggy Jenks wrote the score for *Thomas the Twin.* Peggy and her husband Peter have been UCBWM missionaries in India for 15 years. They are on Home Assignment through June, 1987.

Jan Orrell, Dr. Habel's wife, composed 4 of the 19 melodies in the musical and assisted with the editing. She also directed the first performance, in November, 1985.

Thomas the Twin is in two acts, and takes 2 hours. The cast includes 25 male and five female speaking parts, and a chorus of disciples, servants, townspeople, and citizens. Some of the male parts in Act I could be doubled for Act II, and some of the king's retinue could be women.

Costuming for Act I is traditional Biblical dress. Act II is set in ancient India. Sarees (or 5-yard lengths of colorful cotton cloth), turbans, raja-style ensembles, etc. lend a colorful touch.

Staging for *Thomas the Twin* can be simple. Accompaniment includes piano, drums, finger cymbals, small gongs, bass guitar, and flute or violin.

Peggy Jenks also wrote the score for a second musical, *Naomi and Ruth: From Death to Life.* The script and lyrics were written by Dorothy Yoder Nyce, a Mennonite minister. She and her husband Jim were volunteers at Kodaikanal for six months in early 1986.

When Dorothy and Peggy decided to write a children's musical, they wanted a female Bible character as their protagonist. The story of Ruth and Naomi balanced the hardships of life against the realities of hope and peace. Dorothy had studied the story of Ruth in Greek and knew it inside and out.

The first performance of *Naomi and Ruth* took place at Kodaikanal in May, 1986. It involved 70 children, ages six through ten, representing ten nationalities, and two faiths: Hinduism and Christianity.

In this production, the chorus sang the songs while the actors pantomimed their parts. The production can be varied to suit different age groups. There are fourteen songs of different degrees of difficulty. Some are designed for chorus, but others can be done by either chorus or soloists. Accompaniment includes piano, drums, and flute or recorder.

The minimum number of performers is sixteen. The longer dialogue portions can be divided up and given to different children.

Costuming is traditional Biblical dress. There are few props, and staging requires only an area to suggest a hut. The performance takes 45 minutes.

Photocopied scripts and scores and performance tapes of *Thomas the Twin* and *Naomi and Ruth* are available from Peggy Jenks through June, 1987. *Thomas the Twin* is $12.00; *Naomi and Ruth* is $10.00. Peggy's address is:

18 N. Portland Ave.
Ventnor, NJ 08406
(609) 823-8032

Kodai Baptism is Very Ecumenical

Last April, Kodaikanal International School celebrated adult baptism and the re-affirmation of baptismal vows of the new members of its chapel.

Dr. Norman Habel, originally from the Lutheran Church in Australia, presided over the celebration. Keith DeJong, a Reformed Church member from the United States, led the music. Lectors from several denominations read from Scripture. Dr. Ed Tegenfeldt, an American Baptist, preached. His sermon affirmed the efficacy of one baptism for the many Christian traditions as symbolic of our unity in the death and resurrection of Christ.

The liturgy took place beside Lake Kodaikanal. Four adults were baptized by sprinkling, and two by immersion in the lake. The use of water in religious ceremonies is common in India, where there are sacred rivers and pools for ritual washing, but the words used for this service emphasized the once for all nature of Christian baptism.

Those received into the congregation represented a broad spectrum of national and religious traditions. They included an American Baptist, two Korean Presbyterians, Lutherans from Sweden and the Missouri Synod, several Roman Catholics including a former Jesuit from Malta, a South African convert from Hinduism, a Jacobite from Kerala, and two families with Indian Christian roots. One is a family of Bat Singh Christians. Bat Singh is a converted Sikh who has formed a moderate Pentacostal community. The other is a family of Mar Thoma Christians. The Mar Thoma church claims descent from the disciple Thomas, the Apostle of India.

The new church members practice their faith in an international and interfaith setting. Kodaikanal has 450 students from 30 nationalities, and a variety of faiths: Muslims, Sikhs, Hindus, Jews, Zoroastrians, and Jains as well as Christians study there.

West Celebrates Mission to the Indians

The Central Pacific and Washington-North Idaho Conferences, along with several Presbyteries, held a mission convocation in Walla Walla, WA, November 8-9, 1986, to celebrate the sesquicentennial of the founding of the American Board Mission to the Indians in the Northwest. The event was the culmination of a year-long celebration in Walla Walla.

It was in 1836 that the American Board of Commissioners for Foreign Missions sent to the Oregon Country Marcus and Narcissa Whitman, Henry and Eliza Spalding and William Gray. Two years later another eight missionaries joined this work with the Cayuse, Nez Perce and Spokane Indians. Though the mission was short-lived, being officially terminated in 1848, it was an important time in Protestant church history, representing the first missionary efforts by the American Board in the West. In those early days, the American Board, a predecessor to the UCBWM, was also the sending agency for Presbyterians. The Whitmans and Spaldings were Presbyterians. *(continued on p. 16)*

1986 ONE GREAT HOUR OF SHARING PROGRAM SUPPORT UNITED CHURCH BOARD FOR WORLD MINISTRIES

n past years this annual report bore the tle, "Report of the Division of World ervice." During the past several months he UCBWM has been reorganizing its taff structure for a more effective minis- y. The Division of World Service is ow part of a new Mission Program Unit. rogram support from One Great Hour f Sharing resources will be determined y members of the Mission Program Unit Council. Expenditures of One Great lour of Sharing income will continue to e carefully monitored and annually eported as "One Great Hour of Sharing rogram Support."

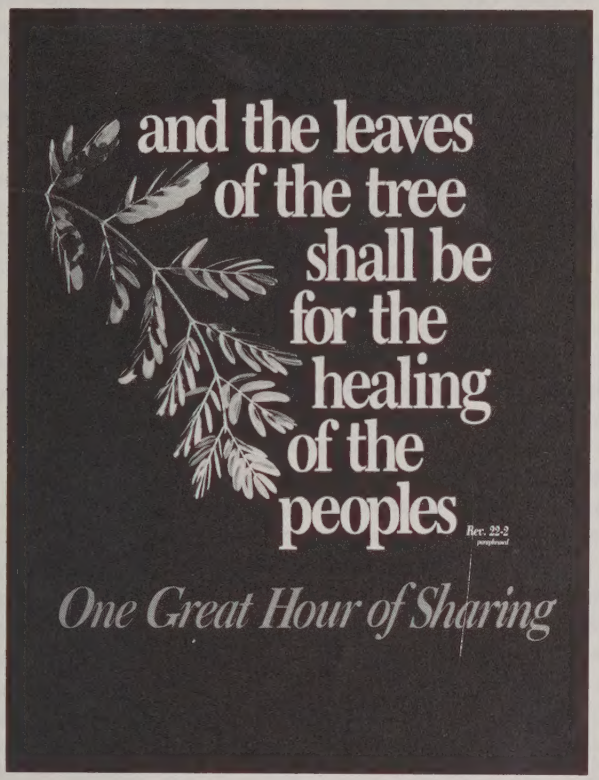
hrough the end of November 1986, 2,525,889 had been received, com- ared with $2,502,819 in the same eriod last year. Added to the One Great lour of Sharing offerings are the direct- d gifts totaling $586,093 received uring the first eleven months of 1986. he directed gifts decreased more than 500,000 in 1986 because of lessened irected support for African hunger assis- ance.

he 1987 One Great Hour of Sharing ogo and theme are pictured at the right: And the leaves of the tree shall be for he healing of the peoples." The 3,111,982 shared through One Great lour of Sharing and directed gifts in the ast eleven months has enabled minis- ries in the areas of development, disas- er response, refugee resettlement, and ocial services, some of which are letailed in the following pages.

frica continues to host the largest umber of refugees of any continent. Al- hough the worst of the drought has nded on that continent, millions are still n need of assistance. Some need mergency relief; others require help to nable them to rebuild shattered lives. Media coverage has diminished, but the eed is still great. Continued assistance o refugee programs around the world, nd increased contributions to refugee esettlement, first asylum, and sanctuary rograms in the United States, resulted n a large increase in the total refugee effort in 1986.

Natural disasters appear to have been more frequent and of greater intensity his year than in recent years. The drought in the southeastern part of the United States had serious consequences for tens of thousands of people. In Mexico, El Salvador, and the United States, One Great Hour of Sharing and the designated gifts have made a difference between life and death for many. The leaves are for the healing of God's people!

As a result of our increasing awareness of needs and opportunities for help, there are ever greater demands upon the resources of the church. The requests for assistance will certainly be greater in 1987 than ever before. We pray that members in the United Church of Christ will also be more generous than ever before in giving to One Great Hour of Sharing.



Receipts	1985	1/1/86 to 11/30/86
One Great Hour of Sharing	$3,085,338	$2,525,889
Directed Gifts	1,110,003*	586,093*
Disbursements	**$4,195,341**	**$3,111,982**
Development	$1,612,136	$1,524,432
Disaster Response	1,737,297*	561,184*
Refugee Programs	320,427	674,967
Social Service	360,481	176,399
Total Programs	**$4,030,341**	**$2,936,982**
Promotional Costs	165,000	175,000
	$4,195,341	**$3,111,982**

(Figures subject to audit.)

***Reflects large contributions and expenditures for the "Africa crisis" in 1985 and decrease in 1986.**

Development: $1,524,432

The Fisherman's Service Center, sponsored by the Presbyterian Church in Taiwan, receives One Great Hour of Sharing support. UCBWM missionary Linda Petrucelli was recently assigned to the center to assist the families of Taiwanese fishermen, largely aborigines, many of whom have been detained abroad. The center seeks to provide security through financial aid and a guarantee of fair compensation for the fishermen and their families; to assist fishermen in finding employment in order to gain greater self-reliance; and to help them improve their standard of living and work for a better job environment. The fishermen are given basic legal instruction so they can write a simple legal contract which will protect their benefits. They are taught about other countries' fishing regulations. They are also given training in preparing for sea disasters and in advanced knowledge and technology about fishing.

Support has gone to the Evangelical Church of Togo for its social and economic outreach programs. Two women church workers regularly visit several villages, working with the women to help them make village life safer and more productive. The contact villages are usually those in which new wells have been been installed by the church's well-drilling teams. Spared hours of carrying water now that the wells are near at hand, village women have time to learn about and implement programs of improved child care, nutrition and home gardening.

The Family Village Farm in India faced serious water problems earlier this year because of a drought. At the farm diary project, eight of eleven wells went dry. The low water table affected the remaining three wells, making them inadequate to supply the needs of the residents and the animals. The solution was to secure waste-water from a nearby industrial plant to irrigate 15 acres of fodder. A fresh water source from an underground river two miles away was tapped and piped to the farm to supply the cattle and irrigate additional land for legumes. One Great Hour of Sharing and directed gifts brought that water to the farm.

Urban and village dwellers in Egypt have been assisted through programs of two of our partner churches in that country. The Coptic Evangelical Organization for Social Services has as its purpose a single goal: self reliance — developing a village's desire to help itself. CEOSS offers classes in literacy, home economics, health education, family planning and Bible studies as well as vocational training in carpentry, electrical repair, sewing and knitting. It also makes small loans and grants, enabling villagers to begin their own businesses.

The Development Foundation of Turkey continues as the outstanding example of development efforts in all of Turkey. Founded by Altan Unver, a graduate of the Tarsus School, with the help of seed money from OGHS, the Foundation works in the poorer villages of the eastern Anatolian peninsula, enabling peasants to develop agricultural projects that will benefit themselves and their communities. The hope is that these efforts will help to stem the flow of villagers into the city slums of Istanbul and other urban areas. Beekeeping, cheese making, poultry production, and rug weaving are but a few of the projects enabled by the DFT staff.

Uganda YWCA assists many rural members in a variety of income generating programs.

Refugee Services: $674,

Over 600 refugees were res
1986 through the Refugee Res
Program of the United Church
World Ministries. By the end o
ber, 220 refugees had been rec
60 United Church of Christ c
tions, who participated in this
by welcoming the refugees i
communities and providing for
tial needs of food, housing,
transportation, medical care,
English and finding employm
other refugees were sponsored
tives, friends, ethnic church
mutual assistance associations.

The Rev. Gary Kasten's M
church sponsored a young E
woman, Gidey Asgedom, whos
to become a licensed pharmacis
sponsorship Mr. Kasten wrote, "
tion to offering a new beginni
refugee, the United Church of
New Ulm accepted sponsorship
it expected doing so could do
the congregation and community
tations are being surpassed!" H
lighted ecumenical relations, a
evidence of mission and meanin
tivity for lively seniors as be
congregation may realize in spon
refugee.

Through Church World Service
have been made domestically to
menical refugee resettlement
and to 29 projects through t
Asylum program. Grants wer

Newly-arrived Afghan re

ctly to eight United Church of Christ ferences for 17 refugee projects in r regions.

July 4, our nation celebrated the th anniversary of the Statue of Liber- The promise of liberty she represents the tired, the poor, the "huddled ses yearning to breathe free" is an ilfilled promise for many asylum ers. For Central Americans and Hait-, the experience continues to be one disproportionate number of rejec- s of asylum claims, interdictions at and a policy of detention and depor- n. In days just prior to the anniver- celebration, eight sanctuary workers convicted for helping frightened war-weary Central Americans seek- refuge. Funds were sent to the Na- al Sanctuary Defense Fund for their l expenses.

rseas, Guy and Muffie Alling con- their health ministry among nearly 00 Afghan refugees in six camps in stan. Guy directs a medical team of persons, most of whom are them- es refugees. They provide all the th services available in the camps. ie is directing a new program aimed nproving the health of the "under- ," one of the most vulnerable age ps in the camps.

tan receive tents and food.

Disaster Response: $561,184

While the drought in the southeastern United States captured the attention of many, storms and floods hit simultaneously but quietly across seven states in the Upper Midwest. One Great Hour of Sharing made it possible to respond in each case. This year's response touched disasters in eleven states besides the drought in the southeast, which covered multiple states. When Church World Service appealed for $3 million dollars in cash and in-kind gifts, OGHS responded with a grant of $27,000 to enable coordination, transportation and distribution of food, grain, hay, seeds and fertilizer across the Southeast. This made it possible for a direct farmer-to-farmer response to take place.

On the international scene, One Great Hour of Sharing enabled the United Church of Christ to extend the leaves of healing to the victims of flooding in such places as India, Peru, Argentina and Vietnam. Droughts brought emergency response in Ethiopia, India and Sudan. Well-publicized earthquakes called upon the church's response in Mexico, Tibet, Greece and El Salvador. Out of South Africa, Afghanistan/Pakistan, Honduras, Nicaragua, El Salvador, Guatemala and the Philippine Islands came cries of need from those who suffer as a result of civil strife.

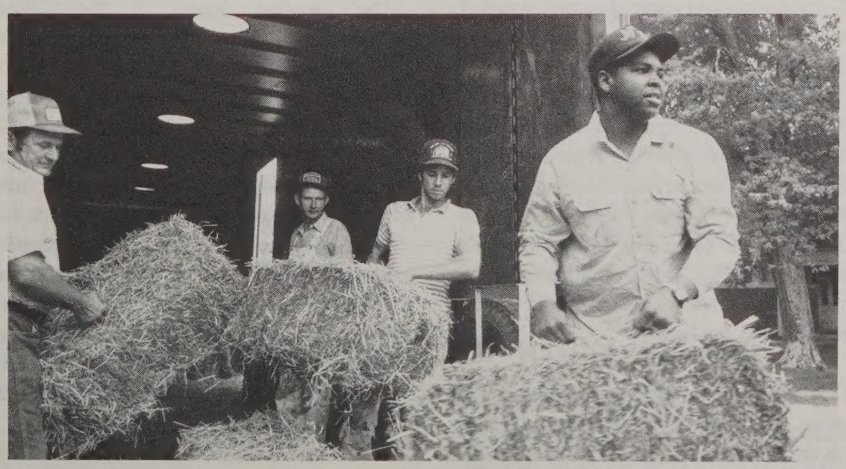
In addition to the OGHS grants that have gone through Church World Service and the Christian Congregational Church of Mexico, over $150,000 of directed gifts have been channeled to the victims of the Mexico earthquake.

The Mexican Ecumenical Committee for AID to Disaster (CEMAD), our partner in Mexico, is made up of 28 organizations including the Methodist, Episcopal, Presbyterian and Lutheran Churches. CEMAD's major activities are direct relief, housing and community development.

Five thousand blankets, 111 tents, medical supplies and water purification tablets were the first response to the Salvadoran earthquake. Cooperation with the Christian Council of Development in Guatemala, the Caribbean Conference of Churches, the Mexican churches, the Nicaraguan Evangelical Committee for Aid to Development and Diaconia (El Salvador) has allowed OGHS aid to be targeted to those areas receiving less public attention.

Although the civil disturbances in Central America, the Middle East, and Afghanistan continue to require attention, the situation in South Africa has become almost overwhelming. Through the United Congregational Church of South Africa and the South Africa Council of Churches, One Great Hour of Sharing has provided food, clothing and other material aid to families of detainees, many of whom are church leaders.

Seven UCC persons have volunteered and been trained as CWS Volunteered Response Consultants. Two of them have already been called upon to enable the coordination of a "church response." Orville Krebs was assigned to the storms in the Dakotas; Joan Shropshire worked with the churches in St. Charles, Missouri.



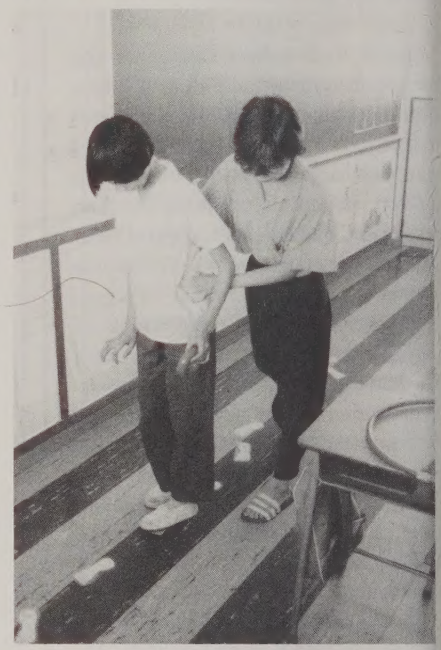
OGHS and Special Gifts assisted transportation costs for hay shipments to southeastern USA.

Social Service: $176,399

One Great Hour of Sharing is concerned about the continuing Christian witness in the Middle East, the cradle of Christianity. The YWCA and YMCA of East Jerusalem serve as a continuing Christian witness. Both present a challenge to partnership as they provide opportunities for physical, mental, and spiritual growth among Palestinian young people who otherwise would have no such door to the future. Programs include day care and kindergarten in Palestinian refugee camps, secretarial training for young women, furniture making, painting and metal work for young men, as well as hotel facilities for visitors to the Holy Land.

Children with handicaps and special needs are found in all corners of the earth. Charlotte Mack has volunteered a year's service as houseparent for the hostel which provides hospitality for spastic children and their parents at the Rehabilitation Center for Spastic Children in Athens, Greece. Multihandicapped young people are encouraged and enabled at the Sunnyside Center sponsored by the Hong Kong Christian Council. Special attention is given to blind children at the School for the Blind in Ho Chi Minh City, Vietnam, and the Vocational Training Center for the Blind in Punjab, India. The special needs of Iranian P.O.W. children/soldiers are met in Iraq.

The summer volunteer work of Nancy and Dale Warner at the Mount Olivet Boys Home has opened a new opportunity for social service to a group of "wards of the court" in Jamaica. Forty-five boys are cared for by the staff. The atmosphere is far from home-like, but it does provide for physical and mental growth. Church participation and daily Vacation Bible School are standard activities. Gardening provides discipline, education, and vegetables for their table. The Mt. Olivet Boys Home is sponsored by the United Church of Jamaica and Grand Cayman. The boys at Mt. Olivet are but 45 of the 1,038 children and destitute older folks who are partially sustained by the UCBWM Sponsorship Program.



Pui Oi School sponsored by the Hong Kong Christian Services serves multiple-handicapped children.

How to Give

The most effective way to respond to worldwide needs is through the church. In most cases, One Great Hour of Sharing resources are already at work in emergency and disaster situations before they become news—if they ever do. Many disasters affecting thousands of God's children are never reported through mass media. The UCBWM learns of them through the international and ecumenical church network. Through partner churches and agencies around the world, One Great Hour of Sharing resources enable a ministry in Christ's name that is immediate and effective. Church agencies are not only among the first to arrive in an emergency situation—they are usually among the last to leave. When they do withdraw, development programs under the guidance of national workers are usually underway that will help to avert similar tragedies in the future.

Dollars given through the church reach more people and go farther than dollars given in response to advertisements and appeals over television and radio by religious and secular organizations. This is because of the worldwide Christian network through which the United Church Board for World Ministries responds to emergency and development needs. Members of the United Church of Christ can best express their concern as well as the commitment of the United Church of Christ by giving through their local congregations.

The General Synod of the United Church of Christ has established guidelines for giving in the booklet *Pattern of Giving*, produced by the Stewardship Council. One Great Hour of Sharing is an all-church offering. Throughout the year, as needs are communicated through the news and church media, individuals may wish to contribute a directed gift in addition to their One Great Hour of Sharing offering. This gift, clearly marked for its intended purpose, should be sent through the congregation and the conference to the United Church Board for World Ministries.

THE STAFF

One Great Hour of Sharing Programs
United Church Board
for World Ministries:

Associate General Secretary:
Lloyd G. Van Vactor

World Service Secretary,
St. Louis Office:
Gustav Kuether

Refugee Resettlement Administrator:
Mary Kuenning

Child Sponsorship Administrator:
Elfriede Kohl

Administrative Secretary:
Gayle Sarhage

Refugee Sponsorship Developers:
Kathryn Tajchman
Anne Wulei

For further information, write to the United Church Board for World Ministries, 475 Riverside Drive, Room 1643, New York, NY 10115

UCCSA Votes in Favor of Sanctions

For the first time in the denomination's history, the United Church of Christ of South Africa (UCCSA) has voted in favor of immediate and comprehensive sanctions against South Africa.

The action was taken by 220 delegates from all regions of the church at its annual Assembly held in late September in George, Cape Province. Fewer than a handful of votes were cast against the resolution, which was preceded by full debate on the implications of sanctions for southern Africa as a whole, including neighboring frontline states.

". . . one of the few remaining strategies left to achieve justice and peace by non-violent means."

The decision stems from a report from the Assembly-appointed Task Force on Economic Justice and Sanctions, when delegates recognized full sanctions as "one of the few remaining stragtegies left to achieve justice and peace by non-violent means."

The resolution challenges every member of the UCCSA to meaningful action and to the possibility of ensuing hardship. A similar action was approved earlier in 1986 by the Southern Africa Council of Churches.

Delegates from the church, most of whose members are black, indicated they also wished to encourage their sister churches in the United States and United Kingdom to pressure their respective governments to support sanctions. The action calls on the international community to support the frontline states in their efforts to become independent economically from South Africa, "especially in regard to any punitive measures South Africa might take against them."

The Assembly recognized that the UCCSA is not united at the grassroots level on the controversial issue of sanctions. The resolution addresses itself to church members opposed to disinvestment, challenging them to become more active in the "dismantling of the fundamental structures of apartheid."

The gathering also placed on record its "firm conviction that the State of Emergency has created a false sense of security in South Africa." Despite widespread bannings and detentions, opposition to apartheid has continued underground. Press censorship has kept the nation ignorant of the persistent anti-apartheid movement.

The Assembly agreed to call on the State President to terminate the State of Emergency, lift all bans and restrictions, and release all detainees and political prisoners. Among those under detention at the time of the Assembly meeting were several ministers, and the seventeen-year-old daughter of the president of the UCCSA's Women's Committee. (She has since been released.)

In other actions, the Assembly:

- deplored continued police provocation, including throwing tear gas into churches during funerals, and arresting "entire worshipping congregations";
- called on the governments of South Africa and the Homelands to cease forced removals and resettlements of those who are "still being uprooted from their homes";
- affirmed the need for both church and state to have contact with political movements outside the country, such as the African National Congress and the Pan-Africanist Congress. The Assembly requested its Executive Committee consider inviting representatives from the ANC and PAC to the 1987 Assembly;
- accepted the KAIROS Document as a "challenge and message to the church," urging that local churches study it, since it "prophetically and perceptively represents the cry of the oppressed of our land to which we need to respond";
- appointed a task force to review, in the light of the KAIROS Document, the mission, ministry, and structures of the UCCSA;
- advised parents to boycott government procedures for registering their children's births, since it computerizes them by racial category. Instead, the church will collaborate with like-minded churches to devise a "uniform and legal method of alternative registration" to record births on a non-racial basis;
- restored the ministerial accreditation of the Rev. A.D. Goosen following his Assembly-requested resignation from political party office. Two other UCCSA ministers, the Rev. H.J. Hendrickse and the Rev. A.A. Julies, forfeited their accreditation by refusing to resign.

The Assembly also received a report on a recent theological education consultation, which asked those responsible for ministerial training to equip pastors to deal with the funerals of those killed in outbreaks of violence, and with unemployed church members, young radicals impatient with the system, and conservative church members who are content to maintain the ecclesiastical and social status quo.

The report observed that the moderate approach to the church's role in society is being replaced with swings to the extremes of right and left. Since imposition of the State of Emergency, the whole church has been "politicized and the cry for justice, reconciliation and peace is the context in which a minister must work."

Philippines Study Tour Planned

The Church Coalition for Human Rights in the Philippines is planning a study tour to that country for October 12-25, 1987. The tour's theme is "Renewal of U.S.-Philippine Relations: A Church-to-Church and People-to-People Perspective." The trip will include visits and conversations with Philippine farmers and factory workers, Basic Christian Communities, the Ecumenical Bishops' Forum, Roman Catholic and Protestant church leaders, and government officials.

For further information, contact: Church Coalition for Human Rights in the Philippines, Box 70, 110 Maryland Avenue, NE, Washington, DC 20002. Telephone: (202) 543-1094.

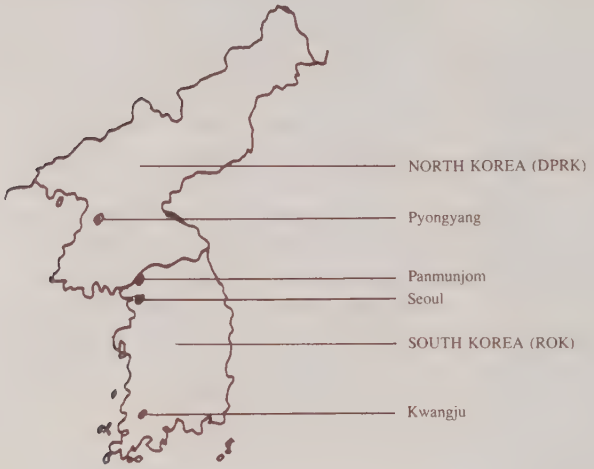
Mission Tour Goes to Ecuador

Tour cool-climate areas of Ecuador, South America, July 6-15, 1987. See the church in mission in a third world setting. Write: Dr. Paul H. Streich, R.D. 4285, Fleetwood, PA, 19522. This tour has been endorsed by the Mission Interpretation Committee of the Pennsylvania Southeast Conference.

UCBWM Newsline Discontinued

Due to lack of usage, the **UCBWM Newsline will no longer be in effect after February 20.**

Issue Perspective



BACKGROUND

Korea, after more than 1,000 years as an independent kingdom characterized by cultural, ethnic, and linguistic unity, was annexed by the Japanese in 1910. Under Japanese colonial rule, Korean culture, language, and institutions were ruthlessly suppressed. At the end of World War II, the country was divided into two occupied zones, with the Soviets in the industrialized North and the Americans in the agrarian South. Although the plan was to unify the country through free elections, two rival governments were established, the Democratic People's Republic in the North and the Republic of Korea in the South.

In 1950, the communist regime attempted to reunite Korea by force. The United Nations responded by sending troops, mostly Americans, to aid the South, and the Chinese eventually intervened on the side of the North. After three years of fighting, during which an estimated 2-3,000,000 civilians were killed, wounded, or reported missing and an immense amount of physical damage occurred, an armistice was signed which left the border basically unchanged.

Today, 33 years after the armistice, two of the world's largest standing armies, composed of more than one million combat troops, continue to confront each other across a tense demarcation line near the 38th parallel. With the additional presence of a large number of US troops and with the stationing of nuclear weapons on Korean soil, the line which divides Korea has become one of the world's most dangerous places.

The prolonged confrontation and conflict has magnified the suffering of the people of Korea and impeded the peace process. The line has torn apart families of more than 10,000,000 persons. Continuing tensions provide ostensible legitimacy to governments on both sides to curtail basic human rights and political freedom. The ideological rhetoric of enmity toward each other arouses fear and mistrust among the people, deters the process of democratization, and fuels an escalating arms race.

OUR PARTNER-CHURCH

Our partner-church, the Presbyterian Church in the Republic of Korea (PROK), traces its history back to 1884, when the first Presbyterian missionary arrived from the US. However, in June, 1953, a group of church leaders, in order to protect Hankuk Seminary and defend freedom of conscience, intellect, and ecumenism, broke from the existing church organization and, in 1954, gave the new denomination its present name. The PROK, which has nearly 1,000 congregations and 300,000 adherents, has been a pioneer in mission through various ministries, such as urban industrial mission, a halfway house for women released from prison, educational institutions, and participation in the people's struggle for democracy and human rights.

HUMAN RIGHTS AND DEMOCRATIZATION

When Chun Doo Hwan came to power in 1980 through a military coup, he promised to restore democracy and human rights. However, later that year the regime responded to political protests demanding the lifting of martial law, the restoration of civil and political liberties, and increased wages and labor rights by arresting key opposition leaders and prohibiting all political activity. The arrests of Kim Dae Jung and National Democratic Party President Kim Young Sam provoked a widescale outcry, particularly in Kwangju. Paratroopers surrounded the city and brutally attacked the demonstrators, and for ten days protestors fought back. When some then appealed to the US, American officials chose to ignore them and instead reportedly gave permission for the release of joint US-Korea Command Forces to help suppress the dissent. Some estimates place civilian deaths in the uprising as high as 1,200.

Korea

Although Chun was elected president in 1981 under a new constitution which ostensibly gives formal protection to political and civil rights, human rights abuses continue. The government has systematically sought to suppress political dissent, the flow of information, and the organization of opposition parties. Despite government denial, prisoners are frequently beaten and tortured. Protestors often "disappear" after an act of dissent. The growth of opposition to authoritarian rule and the commitment to democratization on the part of the people have embroiled the country in tension. The government has sought to stifle the demands for change by attacking key reform-oriented groups, particularly students and the church.

On October 31, 1986, the South Korean government arrested 1,274 students at Konkuk University. All the students formally charged are being prosecuted under the draconian National Security Law, which is used to imprison people for activities "on behalf of an anti-state organization," i.e. North Korea, under penalty of death or long-term sentence. After the National Council of Churches in Korea Human Rights Committee formed a special investigation and counter-measures committee to look into the Konkuk University incident, the police retaliated by raiding the office of the Human Rights Committee and arresting two church leaders. On November 18, 53 Christian clergy were arrested in Seoul for demonstrating against the government's suppression of dissent and vilification of its opponents as communists. Several of the ministers were badly beaten by the police during the incident.

As opposition to the Chun regime has escalated, resentment against the American role in Korea has grown. Fearing that internal instability would undermine South Korea's military strength, American policy-makers time and again have opted to sacrifice liberalization for security. American political support, economic and military assistance, and continued military presence have been critical in maintaining Chun in power.

TOWARD PEACE AND RECONCILIATION

The reunification of the nation is the deepest desire of the Korean people. To be faithful to their trust, the governments in both North and South issued a joint communique on July 4, 1972, emphasizing that their efforts toward reunification should not be interfered with by external powers and that reunification should be achieved by peaceful means, transcending all ideological differences.

Since early 1984, the NCCK and related churches have made reunification a primary concern, asserting their and the people's right and responsibility to participate in the national discussion on the subject. In the fall of 1984 in Tozanso, Japan, the World Council of Churches convened a consultation on "Peace and Justice in North East Asia: Prospects for Peaceful Resolution of Conflict," focusing on the reunification of Korea.

The National Council of Churches (USA) responded to this initiative by sponsoring a consultation in December, 1985, and, in cooperation with Canadian churches, visiting churches and leaders in both North and South Korea in the spring of 1986. The WCC also followed up with a consultation in the summer of 1986 in Glion, Switzerland, where church leaders from North and South Korea met directly for the first time since Korea was divided.

Four North American-Korean church consultations have been held. The fourth of these, which focused on peace, justice, and the reunification of Korea, brought together sixty representatives of the National Council of Churches in Korea, the Canadian Council of Churches, and the National Council of Churches (USA) in the fall of 1986 in Hawaii. Participants recognized that democracy is the essence of the Korean people's aspiration and the focus of their historic struggle. It was affirmed, however, that the struggle for democracy in Korea could not succeed in a divided land, as long as "national security" and fear of invasion can be utilized by authorities to prevent the development of democratic institutions and freedom of expression. Thus the consultation concluded that the concerns for democracy and unification must both be pursued; each requires the other.

Subsequently, on November 6, 1986, the NCC (USA) approved a policy statement, "Peace and the Reunification of Korea." The policy statement confesses that American Christians share responsibility for the plight of the people of Korea. It affirms the Christian ministry of healing, reconciliation, and hope. In the spirit of repentance and with the desire to promote the cause of peace and reunification in Korea, it calls for direct negotiations between the US and USSR in order to reduce tensions, presses for the negotiated withdrawal of all US nuclear weapons in Korea and all US and USSR nuclear weapons targeted on Korea, and calls for a mutually balanced reduction of the military forces by both Korean governments. The policy statement also asks the US government to affirm formally that it is the policy goal of the United States to support the peaceful reunification of Korea and to act accordingly. (The document is available from the NCC, 475 Riverside Drive, Room 852, New York, NY 10115.) *(continued on p. 16)*

New UCC Paper on Economics/Theology Calls for Action

A paper raising personal, churchwide, national and global questions about economics and theology went out to all UCC congregations, associations, conferences and seminaries in January.

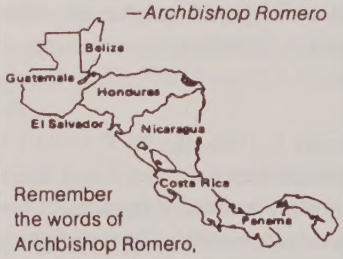
The UCC's Economics and Theology Covenant Group wrote "Christian Faith and Economic Life" as a study paper contributing to a pronouncement for General Synod 17. It is not a completed economic theology but was written to prompt church discussion and reflection in the UCC.

The paper seeks to articulate critical economic justice issues from Christian faith perspectives.

Noting that "the pursuit of economic justice entails sacrifices," the paper suggests ideas for "personal conversion and faithfulness" and calls on the church to evaluate its educational mission, stewardship of resources, employment practices, service ministries and public advocacy accordingly.

Central America Week
March 21-29, 1987

"All of us can do something."
—*Archbishop Romero*



Remember the words of Archbishop Romero, assassinated in 1980, as well as the calls for peace issued by U.S. and Central American religious leaders, by focusing your Sabbath/Sunday services, prayers and actions on Central America during this week.

For more information:
Inter-Religious Task Force
on Central America
475 Riverside Dr. Rm. 563
NY, NY 10115 (212) 870-3383

Central America Week
March 21-29, 1987

Chronicle

APPOINTMENTS

Greece

Charlotte L. Mack, Volunteer, 1 year, beginning November 1, 1986, as housemother at the request of the Social Work Foundation, Athens, Greece. Home church: Etowah Presbyterian Church, Etowah, NC.

Honduras

Ramon Guzman, International Associate, 6 months, beginning January 15, 1987, to serve as missioner in the Penn Northeast Conference, nominated by the Evangelical and Reformed Church of Honduras. Home church: First Evangelical and Reformed Church, San Pedro Sula, Honduras.

India

Timothy S. Mulholland, Volunteer, 1 year, beginning January 1, 1987, at the request of Sulabh International, Patna, Bihar, India. Home church: Faith United Church of Christ, Iowa City, IA.

Mexico

Lawrence L. and Constance E. Stanton, Volunteers, 4 months, beginning December 1, 1986; Lawrence to serve as pastor of the English-language congregation related to the Iglesia Cristiana Congregacional, Mazatlan, Mexico. Home church: First United Church of Christ of Santa Rosa, Santa Rosa, CA.

Peru

Russell D. Breshears, Individual Appointment, 2 years, beginning September 1, 1986, to serve as Associate Editor at the request of the Latin America Press, Lima, Peru. Home church: Gardner Memorial Methodist, North Little Rock, AK. Joint appointment with United Methodist Church and Christian Church (Disciples of Christ).

Somalia

Daniel K. and Janet E. Gerber, Associates, 3 years, beginning November 1, 1986, to serve as nurse educators with the Ministry of Health, Kismaio, Somalia Democratic Republic. Home church: Pilgrim Congregational, Duluth, MN.

Turkey

Katherine D. Meyer, Volunteer, 1 year, beginning February 1, 1987, as secretary in the Near East Mission, Istanbul, Turkey. Home church: First Congregational Church, Long Beach, CA

Zambia

Helen A. Burgess, Affiliate, 2 years, beginning November 15, 1986, to serve as Senior Lecturer in the Department of Post-Basic Nursing, School of Medicine, University of Zambia, Lusaka, Zambia. Home church: First Congregational Church, Marshfield, MA.

REAPPOINTMENTS

Ecuador

Eugene R. and Helen H. Braun, Associates, 3 years, beginning January 1, 1987; Eugene to serve as pastor in the El Mesias Church of the United Evangelical Church in Quito. Home church: Peace United Church of Christ (E & R), Sacramento, CA.

Lesotho

Robert C. and Jane F. Williams, Team Appointment, 3 years, beginning January 15, 1987; Robert to serve as teacher in the National Teacher Training College in Maseru and Jane as teacher of commercial subjects in Thabeng High School. Home church: Decatur Trinity Christian Church, Memphis, TN.

Thailand

Nathan L. and Martha R. Knoll, Team Appointment, 4 years, beginning November 1, 1986; Nathan to serve as elementary teacher at the Chiang Mai International School in Chiang Mai, Martha in community development work with Payap University, Chiang Mai, Thailand. Home church: First Baptist Church of Oakland, CA.

Zambia

David T. Grogan, Individual Appointment, 3 years, beginning January 1, 1987, to serve as a math teacher at the Kafue Secondary School, Zambia. Home church: First Congregational Church, Des Plaines, IL.

RETURN TO FIELD

Japan

Armin H. and Evelyn S. Kroehler, for 3 years, beginning December 1, 1986, to serve at the request of the United Church of Christ in Japan, with assignment to the Aizu Rural Life Center, Aizu Takada, Japan.

C. William and Barbara K. Mensendiek, for 3 years, beginning April 1, 1987, at the request of the Council of Cooperation, Japan, with assignment to Tohoku Gakuin University, Sendai, Japan.

EXTENSION OF TERM

Guy E. and Barbara A. Alling, Pakistan, extended through June 30, 1987.

Margaret A. Garner, Japan, extended through August 31, 1988.

Stephen M. and Karen E. Knisely, Nepal, extended through July 31, 1987.

Anna Grant Sibley, Costa Rica, extended through November 30, 1986, and from May 1, 1987, through June 30, 1987.

HOME ASSIGNMENT

Guy E. and Barbara A. Alling, Pakistan, 2 months, beginning July 1, 1987.

Charles T. and Gaby M. Hein, Kenya, 5 months, beginning April 1, 1987.

Howard I. and Anna M. Towne, Philippines, 8 months, beginning May 1, 1987.

Mary E. Williams, Japan, 3 months, beginning February 1, 1987.

Philip E. Williams, Japan, 3 months, beginning January 1, 1987.

Robert C. Williams and Jane F. Williams, Lesotho, 2 months, beginning November 15, 1986.

COMPLETION OF SERVICE

Stuart A. Charter
Philippines, November 15, 1986
Ruth M. Killough
El Salvador, November 30, 1986
Janet K. Leckrone
Zaire, September 30, 1986
Alan R. McCain
Turkey, November 30, 1986
Karen R. Vander Ploeg
Philippines, November 30, 1986

LEAVE OF ABSENCE

E. Richard and Nan L. Engstrom
Micronesia, September 1, 1986
Penelope V. Phillips
Taiwan, March 1, 1987

ALTERATION OF STATUS

Amy M. Carter, transferred as of September 1, 1986, from the Women's Association of the Presbyterian Church in the Republic of Korea to the Human Rights Desk of the United Church of Christ in the Philippines, Manila.

Susan L. Goddard, transferred as of December 1, 1986, from the Cameroon to Dakar, Senegal, to continue work for the Wycliffe Bible Translators.

GIFTS RECEIVED IN MEMORY OF

Robert Avery
Rev. and Mrs. James G. Fyfe
Robert M. Bartlett
Marjorie S. Ramp
Winifred R. Bliss
Dr. and Mrs. David M. Stowe
Arthur Blowen
Ladora D. Blowen
Freda D. Brown
Dr. and Mrs. Paul Rice
Anna Dederer
Mr. and Mrs. Theodore F. Cathey
Mr. and Mrs. Gillard D. Dearlove
George C. and Ruth L. Stineback
Theodore H. Van Dyck
Carol Wright Goodrich
Thomas D. Goodrich
Peter G. Gowing
Mr. and Mrs. Donald P. Gowing
Clara J. Hausske
Dr. and Mrs. David M. Stowe
Alfred D. Heininger
Dr. and Mrs. David M. Stowe
Mrs. Carl H. Holdridge
Margaret R. Blemker
William A. Keith
Donald Gene Stoner
Richard K. Keithahn
Mary N. Keithahn and Family
Arthur Kruetzmann
Mrs. Arthur Kruetzemann and Family
Alton E. Loar
Mr. and Mrs. Robert W. Ellis
Derrith L. Matthews
Constance Thurber
Richard E. Maynard
Rev. and Mrs. James G. Fyfe
Harold E. Murray
Rev. and Mrs. James G. Fyfe
Paul Nilson
Rev. and Mrs. James G. Fyfe
Pearl G. Nugent
Carl G. Nugent
Rev. and Mrs. Norman Young Prichard
Oscar C. Nussmann
Dr. and Mrs. Ira D. Black
Ruth M. Bosshard
Rev. and Mrs. Eric A. Gass
Mr. and Mrs. William Genne
Harris Teachers College Group
Hildegard C. Nussmann
Dean A. and Marie L. Osgatharp
Elsie N. Steiner
Constance Thurber
Esther M. Whitney
Miriam E. Rogers
Ruhama Yeranian
Virginia A. Sharp
David Sharp
Virginia M. Shepard
Otis and Alice Cary
Martin Smole
Joanne Smole
Elizabeth C. Thelin
Dr. and Mrs. David M. Stowe
Joan Reed Westra
Mary R. Davidson
Mr. and Mrs. Howard A. Reed
G. A. Wilder
Mr. and Mrs. Cecil L. Wilder

LOSSES TO THE FAMILY

Donald K. Abbott, missionary in Africa and the Middle East (1950-1976), died in Americus, GA, December 21, 1986, of a heart attack at the age of 68.

Donald Abbott and his wife Geraldine went to Rhodesia as missionaries in December 1950. For four years during his time in Rhodesia he was the Superintendent of the village schools supported by the denomination for the Chindau-speaking Vandau people. Don Abbott was also principal of the secondary school at the Chikore Mission and at Mt. Selinda Institute for a year.

After expulsion by the Rhodesian government, the Abbotts were transferred to Zambia in 1966 to work with the United Church of Zambia and in 1968 with the Kafue Secondary School. There Donald suffered three heart attacks and was partially disabled by a heart condition.

In 1972 the Abbotts were assigned to the Near East Mission in Turkey where Donald served as teacher and treasurer at Tarsus Amerikan Koleji until 1976. In that same year they moved to Americus, Georgia, where they were with the Koinonia Partners until 1984. On July 1, 1986, the Abbotts were appointed as Volunteers for 6 months to serve as teachers and chaplain at the Chikore Secondary School, Zimbabwe.

Don is survived by his wife and four children.

John T. Parsons, missionary in South Africa (1954-1987) died in Uitenhage, January 15, 1987, following a short illness. He was 62.

Jack, as he was known to his friends, and his wife Lou Ann began their service in Africa with language study in Durban 1954-55. They then did Christian education training and development in Johannesburg for the Witwatersrand Congregational Church and the Bantu Congregational Church until 1964. Jack also served as regional director.

From 1964 to 1967, Jack and Lou Ann continued their Christian education teaching in Durban, helping area churches, first through an interdenominational program and then through the newly-formed United Congregational Church. Since 1968, they have lived in Uitenhage, where Jack was administrative officer of the Kei and Algoa Regions.

In Kei, Jack was secretary-treasurer for the regional body representing 6,000 people in eleven African and ten "colored" churches, two of which he served as acting minister. In Algoa, which contains 25 "colored," seven African and four white churches with 24,500 people, he served as secretary of the region, chairman and treasurer of the East Cape Council of Churches and acting minister of one church.

Jack's work included coordination of church activities, counseling of ministers, attempts to strengthen relations among Christians of all races, support of Blacks in resettlement camps and those owning land that is being taken away for bantustans, aid to dependents of political prisoners and efforts to prevent forced relocation of Africans to so-called "homelands."

Jack is survived by his wife Lou Ann and two children.

Agnes K. Scott, missionary in China (1916-1949), died in Claremont, CA, January 1, 1987, at the age of 95. She was married to Roderick Scott.

Agnes taught music at the Wenshan Girls' School in Foochow from 1917-1924; then taught at Fukien Christian University, where she was professor of music.

The Scotts saw Fukien Christian University expand from rice paddies on rural hillsides to thirty buildings. They left China in 1949 and spent 6 years teaching philosophy and religion at Olivet College in Michigan.

Dr. Roderick Scott died on September 2, 1971. Agnes Scott had been residing in Pilgrim Place since her retirement in 1957.

**United Church Board
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To the UCC minister: We hope that you will find the *Newsletter* useful in your church. Please share it with your Mission Committee and feel free to use the material in any way you wish.

If you are now receiving *Whole Earth Newsletter* either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Interpretation, UCBWM.

Korea *(continued from page 13)*

UCBWM, at its 177th Annual Meeting held in Raleigh, NC, on November 17, 1986, passed a resolution, based on the NCC (USA) policy statement, in support of the Korean people's efforts toward peace and reunification of their country.

The Korean Joint Action Group of the NCC (USA) is working on practical suggestions for education and implementation of the NCC policy statement, which will include methods for reunification of divided Korean families.

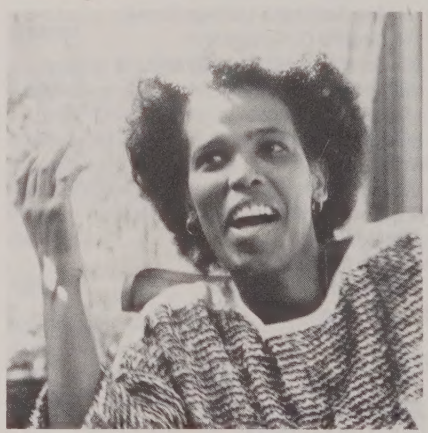
FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials from the East Asia Office.

If you would like to maintain a continuing interest in East Asia issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the East Asia network of UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

Refugee Sponsorship Benefits All



On July 29, 1986, Gidey Asgedom, an Ethiopian refugee, arrived in New Ulm, Minnesota, to begin building a new life in the United States.

Since then, Gidey has developed her English language skills and made many new friends. She studies English and chemistry at Mankato State University in preparation for the national foreign pharmacists' test offered in 1987. Her goal is to become a licensed pharmacist in the United States.

The United Church of Christ in New Ulm has found that Gidey is not the only one to have benefited from the church's offer to sponsor a refugee. The church has benefited as well.

Sponsoring Gidey has become an *ecumenical* project. Half the members of the core support group are not members of the sponsoring church. Individuals from many faiths have offered their specialized skills, or have donated funds.

The refugee project has provided *tangible evidence of commitment to mission.* Sponsorship demonstrates that the sponsoring church acts upon its commitment to mission. Sponsorship also provides an opportunity for the unchurched to collaborate in social justice ministry.

Taking care of a refugee has been particularly *rewarding for the church's senior citizens.* Many who have retired from responsible and creative careers have difficulty finding meaningful volunteer work. They enjoy the challenging tasks of coordinating daily schedules and facilitating appointments with the many agencies involved in refugee resettlement.

For information on how local churches can involve themselves in refugee sponsorship, write Mary Kuenning, Refugee Resettlement Administration, UCBWM.

Mission to the Indians

(continued from page 6)

As part of the 1986 celebration, a resource packet was produced which includes a play, "Though I Be Slain," written by Judith Brown, and a study paper, "The American Board Mission to the Indians West of the Rocky Mountains—Some Questions and Answers," by Mary Alice Shepard. Both Judy and Mary Alice are former UCBWM missionaries in Turkey. The resource packet is available for $5 from the Central Pacific Conference, 0245 S.W. Bancroft Street, Suite E, Portland, OR 97201.